The Jewish Chronicle

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב—"Trust to God and Do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.; Impressed Stamp 4s. 6d.
[REGISTERED FOR TRANSMISSION ABROAD.

No. 666. FRIDAY, SEPTEMBER 20, 1867.—ELLUL 20, 5627. PRICE.—IMPRESSED STAMP 4½d.; UNSTAMPED 3d.

BIRTHS.

On the 12th inst., the wife of Lewis A. Franklin, Esq., of No 20, Torrington-square, of a son.

On the 14th inst., at 15, Torrington-square, the wife of Maurice Hart, of a daughter.

On the 14th inst., at the Priory, Ardwick-green, Manchester, Mrs. Jacob Piza, of a son.

MARRIAGES.

At Kingston, Jamaica, at the residence of the bride's father, No. 1, Parade, John James Graham, youngest son of Louis Lewis, Esq., to Leah Louisa, eldest daughter of Charles Sliner, Esq., both of this city.—No cards.

On Wednesday, the 11th inst, at Barnsbury Hall, Islington, by the Rev. the Chief Rabbi, assisted by the Rev. Mr. Keizer, Julius Cohn, Esq., of Berlin, to Miss Julia Happek, niece of the late Joseph Samter, Esq., of George-street, Minories.—No cards.

On the 18th inst., at the Synagogue, Singer's-Hall, Birmingham, by the Rev. L. Chapman, assisted by the Rev. G. Emanuel, Martha Woolf, daughter of Ezekiel Woolf, of Pesswore-street, to Alfred Salmon, of Dean-street, Birmingham.

DEATHS.

On Tuesday, the 17th inst., Fanny, the beloved wife of Hyam Ansell, of 6, Osborne-terrace, Clapham-road, in her 70th year. May her soul rest in peace.

חברת מרביצי תורה:
JEWISH ASSOCIATION FOR THE DIFFUSION OF RELIGIOUS KNOWLEDGE.

ON SATURDAY, Sept. 21st, 5627, Rev. H. L. HARRIS will DELIVER a LECTURE at Union Hall, Parliament-court, Artillery-street, Bishopsgate, at Half-past One precisely. Afternoon service at 1 o'clock. Seats for ladies in the gallery.

BIRKBECK LITERARY & SCIENTIFIC INSTITUTION.

(London Mechanics' Institute.)
Southampton Buildings, Chancery-lane.
Established December 2, 1823.

A COURSE of TWENTY FOUR LECTURES, on "Animal Physiology," with especial reference to Human Physiology, and the Principles of Hygienic Science, by DAVID H. DYTE, Esq., M.R.C.S., will commence on Thursday Evening, October 3rd, 1867, at nine o'clock, and will be continued every Thursday throughout the winter session.

The Lectures are intended for ladies and gentlemen qualifying for the Examinations of the Society of Arts and the Science and Art Department of the Privy Council, as well as for those who wish to obtain a general knowledge of the subject.

Fee per quarter 3s. 6d., Members of the Institution 1s. 6d.

BIRKBECK LITERARY & SCIENTIFIC INSTITUTION.

(London Mechanics' Institute.)
Southampton Buildings, Chancery-lane.
Established December 2, 1823.

A COURSE of TWELVE LECTURES on "Political and Social Economy," by Mr. J. H. LEVY, will commence on Thursday Evening, October 10th, 1867, at eight o'clock, and will be continued on every alternate Thursday throughout the winter session.

The Lectures are intended for ladies and gentlemen qualifying for the Examination of the Society of Arts, as well as for those who wish to obtain a general knowledge of the subject.

Fee for the Course 3s. 6d., Members of the Institution 1s. 6d.

GERMAN SYNAGOGUE.

New Broad Street, City.

APPLICATIONS for SEATS to be made at the Board Room, any evening between the hours of 5 and 7 o'clock.

STEPNEY SYNAGOGUE.

THE officials will be in attendance on SUNDAY next, 22nd instant, from 11 to 2, to LET SEATS for the ensuing holidays.

BARNSBURY HALL SYNAGOGUE, ISLINGTON.

THE Wardens beg to inform the Jewish inhabitants of Islington that they have once more ENGAGED the LARGE HALL for the whole of the ensuing Holidays to provide the accommodation required.

Applications to be made at the Hall, between 6 and 8 p.m., and at Mr. B. Birnbaum, 21, New Broad-street, E.C.

N.B. Early application for seats is particularly requested.

WANTED, for the BALLARAT Hebrew Congregation, a gentleman competent to undertake the duties of חזן, שוחט, and מוהל, and to Deliver an English Lecture at least once in each month. Salary, with house, £200 per annum.

Applications, stating age and if married, with testimonials, to be sent to Chas. Dyte, Esq., President, Ballarat, Australia.

SABBATH MEETINGS OF CHILDREN AND ADULTS.

THESE Meetings will be held EVERY SABBATH, at 3 o'clock, at 29, Southampton Buildings, Chancery-lane (the Mechanics' Institution).

Jewish Ministers and other Friends of Education are invited to co-operate.

Lectures will be delivered at 4 o'clock.

Further particulars may be obtained of
20, Torrington-square. W.C. LEWIS A. FRANKLIN.

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MRS. S. SILVER and SON, COOKS and CONFECTIONERS, No. 39, Middlesex-street, Aldgate.—All kinds of French, Italian, and German Pastry and Confectionery, Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mrs. S. and Son have served the entertainments. All kinds of Confectionery and Cakes manufactured on Mrs. Silver and Son's own premises—none to equal them.

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THE next term will commence on WEDNESDAY, Oct. 2nd, when Pupils desiring admission are required to present themselves to the Head Master, at 10, Finsbury-square, for examination and classification.

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The Committee solicit further aid to liquidate their liabilities. Further Donations will be thankfully received by
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MRS. C. C. HIND begs to inform her lady customers that she has now on view a large assortment of French Designs, suitable for the approaching season, in all branches. At the same time is anxious to inform them she has engaged an additional staff of hands, including a thorough experienced assistant as her first hand.

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NOTICE.—J. MENDELSON, UPHOLSTERER and DECORATOR, has the honour to inform his numerous customers and public in general, that he has REMOVED to more spacious premises, 26, King's College-road, Adelaide-road, N.W., where he hopes to receive a continuance of the liberal patronage he has hitherto enjoyed.—N.B. Upper part of the premises to let.

By permission of the Rev. Dr. Adler.

MR. VAN STRAALEN, in returning thanks for past favours, begs to inform the public that he is enabled to offer for sale ENGLISH and FOREIGN POULTRY, of first-rate quality, at very moderate prices. Orders punctually attended to. Address 3, Murray-street, Hoxton.

ISRAEL and HYAMS, POULTERERS and BUTCHERS, 122, Middlesex-street, Whitechapel, return thanks to their friends and the public generally for the very liberal support they have received since they recommenced the Poultry business, and beg to inform them they have made arrangements by which they can supply them with first quality Meat and Poultry at market prices. Wedding Dinners, Parties, or Charitable Institutions contracted with on most reasonable terms. Special carts to Islington, Maida Hill, and all parts of London Daily. Parcels booked or Country free of charge.

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References, kindly permitted, to the Rev. Dr. Adler, 16, Finsbury-square; to the Rev. Dr. S. E. Meyer, Hanover, and to the parents of Dr. K's several pupils residing in England, Germany, and Holland.

For particulars apply to Dr. S. Kayserling 1, Rosen Strasse, Hanover, Prussia. Dr. Kayserling will (D.V.) be in London before the reopening of the schools, and begs those parents who feel inclined to entrust their children to his care, to favour him with their address, directed Dr. S. Kayserling, care of R. S. Heilbut, Esq., 37, Mecklenburg-square, London.

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348-350, Chaussee d'Etterbeek, opposite the Zoological gardens.
Principal.—Professor L. KAHN.

THE instruction at once general, religious, and solid: the study of modern languages in a manner profound and practical, as well as the teaching of commercial sciences, have acquired for this Institute a brilliant reputation. The best references on the Continent and in England testify to the great success obtained by this school.

The Principal intends being in London immediately after the holidays to bring back new pupils, the number of which is limited. He will remain two days only (33, Montague-place, Russell-square, W.C.)

BRUSSELS—14, Rue Schavye.

JEWISH BOARDING SCHOOL FOR YOUNG LADIES.

MADAME GODCHAUX and Daughters receive a limited number of Young Ladies. The course of education comprises the study of English, Hebrew, and the foreign languages.

For particulars apply at Mrs. Gabriel, 64, Ludgate Hill.

Reference—Chief Rabbi of Belgium.

TO Parents and Guardians—JEWISH INSTITUTE for YOUNG LADIES, conducted by Madam RECKENDORF. Pupils are received in this Establishment on moderate terms, where they find the comforts of a home combined with the advantages of a sound education. The course of instruction comprises the modern languages with all the required accomplishments. The house is commodious and the climate noted for its salubrity. Terms £40 per annum. Best references can be given.

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Conducted by Mme. KAHN,
(Who was awarded a prize by the Minister of Public Instruction for the particular care taken of her pupils.)
22, Rue Boileau, Auteuil, Paris.

YOUNG LADIES are received into this establishment upon liberal terms. They will find there the comforts of home, and a kind and maternal treatment, together with a good instruction comprising, besides French and the usual branches of education, the German, English, and Italian languages, music, drawing, painting, gymnastics, &c.

Religious instruction is given by a Rabbi, under the patronage of the Grand Rabbin of Paris. The house is large, well furnished, has a fine garden, and is at proximity of the Bois de Boulogne.

There are in this Establishment pupils from England, Italy, Germany, Egypt, Holland, America, to whose parents references are permitted.

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THE undersigned, desirous of Receiving PUPILS, hopes that the conscientious assistance in all their studies which he is ready to give to boys that might be committed to his charge, as well as the anxious solicitude which he is ready to bestow upon their physical well-being, intellectual development, and moral and religious training; coupled with the salubrious situation of Potsdam, the beauty of the environs, and the excellence of the higher schools, will incline parents to entrust him with the education of their sons.

The term commences on the 15th of October.

The following gentlemen have kindly undertaken to furnish further information: The Rev. Dr. Aub, rabbi; also the manufacturer, Louis Reicherheim, both of Berlin; and the Rev. Dr. L. Philippson, Rabbi of Bonn on the Rhine.

Dr. TOBIAS COHN,
Rabbi and Preacher to the Jewish community of Potsdam.

NORTHWICK COLLEGE.—Principal, Rev. A. P. MENDES.—The Annual DISTRIBUTION of PRIZES will take place at VICTORIA HALL, Archer-street, Bayswater, on THURSDAY NEXT, 26th September; A. H. HART, Esq., in the Chair. Tickets of Admission may be obtained on application to the Principal, at the College, 16, Northwick-terrace.

LAUREL HOUSE COLLEGIATE BOARDING and DAY SCHOOL for YOUNG LADIES, Conducted by Mesdames HARTOG and LEO, assisted by a German Governess and efficient Masters.—Any of the classes may be joined separately.
15, Belsize-square, Hampstead, N.W.

MR. SPIERS' COLLEGIATE ESTABLISHMENT.

9, Great Coram Street, Russell Square.

MR. B. SPIERS, Professor of the Hebrew and German Languages, begs to acquaint his coreligionists that he will Open his Establishment on the 24th Oct. next. Mr. Spiers will be assisted by well qualified Professors, whose names will appear in the prospectus.

The course of study will comprise Hebrew, Classics, Mathematics, English in all its branches, French and German; and the pupils will be prepared for entering the Universities and any public examination. The Hebrew and religious department will be under the exclusive care of Mr. Spiers.

Mr. Spiers believes that the want of a school where the children of Jewish parents may, in addition to a liberal education in other respects, receive proper instruction in our sacred religion and the Hebrew language, has long been felt in the above portion of the metropolis. He has had abundant experience in teaching, and is prepared to furnish most satisfactory references.

Mr. Spiers trusts to meet with the encouragement of his coreligionists in this undertaking; he will, on his part, make it his constant endeavour to merit their continued favour and support.

For terms and other particulars apply to B. Spiers, 14, Artillery-place West, Finsbury-square.

LADIES' BOARDING SCHOOL.

MRS. ESSINGER and the Misses SOLOMON receive a select number of Young Ladies to Educate on the plan of private home tuition. Terms—Forty guineas per annum, Hebrew and French inclusive. German, Italian, Drawing, Music, Singing, Dancing and Calisthenics, on the usual terms. Resident French Governess.—Shrubbery Villas, Lower Edmonton.

PORTSDOWN COLLEGE, 88, Portsdown Road, Maida Hill.

Principal—Miss Myers.

MISS MYERS will be happy to forward, on application, Prospectuses with the names of Professors, their hours of attendance, and terms for classes, daily pupils, and boarders; and to answer enquiries addressed to the school.

Studies will be resumed September 17th.

JEWISH ARTISTS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—In an article describing the "Social Position of the Dutch Jews," which appeared in last week's "Chronicle," the writer, when speaking of Jewish artists, erroneously attributes the picture "Ghelila in a synagogue," to Verveer. It is the production of the highly gifted painter Moritz de Leon (not "Moritz," as the "A. Z. d. I." has it), "who died prematurely, and to whom last year, after his death, was awarded by a jury the gold medal for his picture at the exhibition of the Hague." The picture I allude to, photographed by Verveer in the first style of art, is indeed "a rare masterpiece." An obituary of this distinguished Jewish artist appeared in these columns about two years back.

I should not have troubled you with the foregoing remarks, but that I think, that when Jewish artists depict Jewish subjects with true Jewish feeling, their productions deserve to be recorded in a "Jewish Chronicle."—Respectfully yours, J. Stranders.

London, Ellul 15, 5627.

SOCIAL POSITION OF THE DUTCH JEWS.

(Concluded from our last.)

So far as the middle class is concerned, the absence of intelligence and easy circumstances arises from imperfect education, and this, again, from the absence of all laws enforcing attendance at school. When parents are uneducated, and at the same time have no taste for education, the children rarely rise to a higher level, the mental horizon remaining like that of the parents. According to the nature of his business, the Dutch Jew of the middle class has his children more or less instructed, and if he requires them in the day he sends them to an evening school for an hour or two. There he learns the rudiments of his mother tongue, a little writing, reading, and ciphering, occasionally also a little French. But if business is very prosperous, and the assistance of the younger branches is still more needed, then the evening school is given up altogether, and it is no matter if the lads can read and write. He is not intended to be either a doctor or professor. It is characteristic that these men, sunk to their throat in gross materialism, call the acquisition of elementary education "studying."

The Jewish middle class is chiefly engaged in trading in all kinds of goods, wholesale or retail, and in the exercise of handicrafts. The trade in cattle, which is in Holland very considerable, is likewise to a great extent carried on by Jews, especially in the provinces. A considerable trade is likewise carried on by them in animal products, such as butter, cheese, meat, leather. Under these circumstances, considering the very low state of general education, it is but natural that the number of poor should not be small; for where mental culture has so little leavened the masses the mind can only with difficulty discover the means to mitigate physical distress. And yet, with the exception of Amsterdam, the number is not excessive. This is a consequence of the industry and steadiness of the poor among the Dutch Jews, to whom no kind of labour is either too hard or menial. He turns to anything whereby he may earn a livelihood; the consequence is that he is enabled to provide at least in part for himself, even if he should require communal aid. There are not a few porters and carters among the Jews. A stranger who arrives by sea or land in any of the Dutch cities, especially Amsterdam, will not fail to perceive this. Viewed in the abstract, this cannot but be regarded as a virtue not everywhere characterising poor Jews. If we, however, look to the cause of this difference, it loses much of its virtuous aspect. The Dutch poor Jew, whose education has been so greatly neglected, feels that he is fit for nothing higher than to carry loads, to drive carts, and to sell herrings or cucumbers in the streets. But the Jewish poor in other countries, especially Germany, shun many an occupation, not from indolence, but because they stand higher in the scale of mental culture, and are conscious that they are capable of superior performances. They never give themselves up, and always strive onward with their intellect, while their hands are apparently idle. Moreover the German Jewish poor, in their aversion to several occupations, have a delicate regard to their families, especially their children, whose prospects in life they fancy they might injure by engaging in work generally performed by the pariahs of society. The Dutch Jewish poor have no regard of this kind, nor, indeed, would they have any reason for entertaining any scruples on this score.

In order to become acquainted with the social position of the Dutch Jews, we must not overlook the fair sex. From what precedes, it will be inferred that there remains much to be wished for in the education of the Dutch Jewish females, and we will only notice one peculiar feature, which may also be considered as a consequence of the general state of low culture, the utilitarian mode of thinking, and absence of higher aspirations. While the sons, as a rule, remain at home because their labour appears indispensable, the daughters, precisely because their work is not required in the house, are sent out into service. They serve as shop women, housemaids, and kitchen-maids. Now there is nothing blameable in this if it were only done by poor families. But this is frequently the case in families who are in good circumstances. Neither parents nor children see anything objectionable in this practice. To the credit of the middle class be it said, that they are excellent managers, but are rarely qualified to be beneficially active in the education of the children.

The ladies among the educated classes are affected by the aristocratic tone as prevailing in the saloons, are fond of dress, and not very genial. On this occasion, as an exception to the rule, I wish to mention a gifted intellectual lady, the poetess Estella Heymans, of Arnheim, granddaughter of the deceased chief rabbi Herzfeld, of Zwolle. It is further to be observed that the uneducated Dutch Jews do not speak their mother tongue in its purity, but rather a Jewish German-Dutch jargon. This dialect many of these people call their mother tongue, in contradistinction to the pure Dutch, which they call the language of the country. This too is characteristic. To speak the truth, these people are not wrong; for their mothers speak or spoke no other language. They therefore care not to modify their phraseology when they come in contact with the better educated. This jargon is most developed among the Jews at Amsterdam. It is, however, but just to make an exception in favour of the so-called Portuguese Jews, who know of no such jargon, and among whom even the uneducated have known how to keep themselves free from many unpleasant habits perceptible among their other coreligionists. In general, the Portuguese Jews have retained in their bearing and personal appearance something of the *gradezsa* imported by their ancestors from the Pyrenean peninsular. There is, however, noticed among them little of the spirit of Aboab or Menasseh-ben-Israel, and of the *substantia Spinoziana*. However, they seemed to have an inkling of that proud but erroneously conceived "quod in se est et per se concipitur," *i.e.* restricted to themselves, they carried their exclusiveness, until recently, so far as not to contract matrimonial alliances with non-Portuguese Israelites. They have lost the *substantia Spinoziana*, but not the *substantia Benedicta, i.e. aurea*, for they still possess riches. There are distinguished men of intelligence among them, some of whom we have named before. One thing, however, has as yet remained the property of all of them—a more or less pleasing deportment.

Lastly, in discussing the social position of the Dutch Jewish community, the question must not be overlooked whether the members of other creeds are quite free from prejudice against them? The reply to this, in brief, is that this evil still exists in this country. God be thanked, it cannot prove injurious to the position of the Jews; of this the enlightened legislature, and the manner in which the laws are administered have taken care long ago. But the *rishuth* (רשעות) disease still exists. We will be truthful also in this point, and not deny that a Jewish mass occupying a level of mental culture such as what we have seen, is calculated to foster it. On the other hand, it must not be overlooked that there exists here too a small but by no means powerful party, which, as it dreams elsewhere of a Christian-German, so here of a Christian Dutch state.

We have now considered and reflected *sine ira et sine studio*, the bright and the dark side of the Dutch Jews in their social relations. At some future period we may consider their religious state.

THE PERSECUTIONS IN ROUMANIA AND ITALIAN FREEMASONRY.

The Masonic Lodge of Leghorn (Amici Veri dei Virtuosi, True Friends of the Virtuous), has forwarded the following address to the lodges in Roumania:—

"Some days ago Europe was startled by the news of unheard of cruelties practised upon Roumanian citizens in Jassy, who by their oppressors are charged with no other guilt except that they are born of Jewish parents. A cry of indignation arose amidst all civilised nations stigmatising this occurrence, while mighty princes addressed protests to your Governments pleading the cause of justice and humanity. Freemasonry, too, the ancient advocate of humanity, dares not keep silence; nay, it becomes it, by way of preference, to raise its voice in order to condemn those insane violations of the most sacred principles of liberty and civilisation. Our lodge, therefore, in the discharge of a definite duty, addresses itself to you, beloved brethren, who with so much self-abnegation have undertaken the arduous task of enlightening the people, directing it in the right path, in order to call upon you to combat tendencies and passions unworthy of a noble people. Tell the people, which only lately obtained its independence, that it is incumbent upon it to preserve for the world the most valuable ingredients of liberty, progress, and regulated civilised life in order to prepare itself in the most worthy manner for the destiny which Providence has perhaps reserved for it among the populations which formerly suffered from odious tyranny. Tell the people that this destiny would be marred, nay, would become impossible, should it persevere in the path of intolerance and oppression, for who in the council of free nations will bid welcome to those who should appear with their hands stained with the blood of their children? How can a nation brooding over cruel oppression and barbarous ostracism attain to fraternisation and civilisation?

"Liberty is an old guest in your country; it was brought to you by the unconquered legions of our fathers. And liberty struck such deep root that neither the hordes of barbarians nor the protracted ignominy of Turkish thraldom was able to root it up.

"A people must in its fundamental constitution solemnly acknowledge the mighty principle of the equality of all citizens before the law without religious distinction. It should be the precursor of liberty—not of that oligarchical liberty which is the property of a few, and only serves them to oppress others, but of that liberty which, by ensuring the rights of all, converts a people into a family; and, far from criminally invading the sanctuary of faith, respects every honest conviction, leaving to every free man liberty to worship God in his own way.

"This language, brethren, you ought to hold to your fellow citizens; and should your words find an echo in their hearts, they would be blessed by unborn generations, and, through you, cast a fresh halo around our institution.'

JEWISH LONGEVITY.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The extract from "London Pauperism," appearing in your last publication, forcibly directed my attention to the subject of life insurance. If it can be clearly proved that the vitality of the Jewish race is greater, and their average lives longer, than those of the nations amongst whom they have cast their lot, a number of influential members of our faith should establish, with the least possible delay, a mutual life assurance company, admitting only members of our community.

For prudential reasons, the subject of life assurance in its various branches is becoming daily more appreciated, and could be still further popularised among us if our people could be convinced that an exclusively Jewish office can insure an equal sum at a lesser premium, or having an almost certain greater division of bonuses amongst its members than one of the older offices, its success would be placed beyond doubt.

The society of Friends have established an association among themselves which is in an exceptionally flourishing condition, owing to the lesser rate of mortality among them.

I enclose my card, and shall be glad of some useful suggestions on this subject.—I am, sir, yours &c.,

Belfast, Sept. 11th, 1867. M. J.

AN ANNOYANCE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—As the high festivals are now approaching, I would respectfully crave the insertion of the subjoined protest in our communal organ.

Could there not be something done towards preventing the annoyance to which worshippers attending the Great Synagogue, Duke's-place, Aldgate, are subjected? Invariably on Friday evenings, Sabbath mornings, and festival days, vehicles of various kinds—carts, trucks, &c.—not belonging to *our* people, take up a position (some little time before the conclusion of the services), either in front of the synagogue, or in the streets leading to the building. As soon as the congregation begin to emerge from the sacred edifice, and at the moment when the crowd is most dense, the vehicle starts off right through the compact mass; and Duke-street being a very narrow thoroughfare, the people, for fear of being run over, or having their dress damaged, have to scamper off in all directions. Ought such things to be tolerated in a country whose watchword is "civil and religious liberty?" It may be urged *contra*, that business cannot be stopped! True, but were a congregation attending a Christian place of worship to be annoyed in a similar way only once, would not efficient steps be adopted to prevent its recurrence?

Do, Mr. Editor, employ your powerful pen to "write down" this annoyance, and you will earn the lasting gratitude of all classes of

Worshippers at the Great Synagogue.

Ellul 16th, 5627.

Exploration of Palestine.—At a meeting of the British Association recently held at Dundee, Mr. Cyril Graham made a statement as to the proposed explorations in Palestine. He said, "the object of the association he represented was to investigate the ethnology and topography of the Holy Land. The first thing they wanted was a trigonometrical survey. They also wanted to know the geology of the mountains, the fossils they exhibited, the nature of the soil, the trees and flora, the fishes of the sea of Tiberias, and all the phenomena of that wonderful region, the valley of the Dead Sea. They wanted a catalogue of the beasts, in which the crocodile would appear, and of all the birds, butterflies, moths, and beetles. In fact they wanted to have re-written the great work of Solomon, which had not been handed down, on the natural history and productions of the land. Then beyond the Jordan they found a great field of labour—in the cities of Bashan and Gilead, where many remains of ancient art were to be found. They wanted to examine every point which could throw light upon the cradle of their faith, so that we might read with greater intelligence and more vivid interest the graphic delineations of the Holy Scriptures."

The Human Race.—The human race was this year, too, the subject of a discussion of the British Association for the Advancement of Science, which met at Dundee. The discussion was opened by a paper read by Mr. Crawfurd, "On the supposed plurality of the races of man." The most interesting speech was that of Mr. Vivian, who "agreed with the views of Mr. Stuart Poole, of the British Museum, as to different centres of creation, and successive interpositions of creative power in the creation of man, of which the Scriptures recorded the latest. He pointed out the accord between the account of creation in the first chapter of Genesis and the geological testimony as to the order of creation. He felt that those who were most desirous to support the Mosaic record must yet surrender the idea of the earth being only 6,000 years old; and he thought if the Biblical statements were fairly studied it would be seen that there was first a record of the creation of man, male and female, and then a record of the creation of Adam, the progenitor of a later and more intellectual race. The fact that Cain, the son of the first pair in this race, sought divine protection lest any man should slay him for his brother's murder, sufficiently indicated that the earth was populated by other families than that of Adam, as Cain could not have referred to his own brethren, while the fact of his taking wives seemed to lead to the same conclusion. In the lake dwellings and in Kent's cavern they found human remains evidently of a very high antiquity, and which could not have come from the Paradisian source."

Paris.—A Competition.—In the singing match of the several Parisian communal schools, that of the Israelitish girls, under the direction of M. Michel Levy, carried away the prize. The same gentleman on this occasion received the silver medal of the city of Paris.

FOR EVERY ONE THAT ASKETH RECEIVETH.

O, ask not wealth;
The gaudy bauble glitters to deceive;
It hath a thorn to press thee when asleep;
It maketh wings, and leaveth thee to weep—
Ask not what wealth can give.

O, ask not fame;
The empty bubble breaks at every gale;
Its mighty shadow stalks in midnight gloom;
It kills its hero, then it haunts his tomb,
Where all its triumphs fail.

O, ask not love;
"The fond hearts idol" breaketh the fond heart;
His smile is oft deceitful, and its power
Too oft is felt in sorrow's darkest hour—
Ask not his treacherous dart.

O, ask not power;
Seek not a burden that must crush thee down—
Look at the thrones of tyrants in the dust,
Behold how frail the prop in which they trust—
Ask where their might has gone.

Ask for a quiet mind;
A heart at rest from all the jars of strife—
A humble heart that never soars to fall,
A heart to bless the Hand that gives its all—
That priceless gift of life.

Ask for a fount of tears;
The heart to sympathize in others' woe,
The soul to feel for all the sorrowing here,
And power to point them to a better sphere,
Where tears can never flow.

Ask for a home in heaven.
Poor lonely wanderer on life's troubled sea,
When wealth, and fame, and power, are wrecked and gone,
And all earth's blandishments for everflown—
Ask for a home in heaven, where grief can never be.

A RABBI PREACHING IN A CHURCH.

We some time ago stated that the Rev. Dr. Lilienthal, of Cincinnati, U.S., accepted an invitation to preach to a Christian congregation in its church. We now publish the discourse delivered by him on the occasion as a curiosity—let it be well understood, merely as a matter of curiosity—as we find it in the "Occident," which copied it from the "Gazette." We abstain from all comment; only did the congregation preached to feel much edified by the sermon of the rabbi? and did the rabbi not feel out of place when he attempted to preach to a Christian congregation?

Many persons, no doubt, had their sense of propriety somewhat startled on Saturday morning, at reading among the religious notices for Sunday, that the Rev. Dr. Max Lilienthal, the elderly Rabbi of the Jewish congregation that worships in the synagogue on the south-east corner of Broadway and Sixth Street, would preach to the First Congregational (Unitarian) Society, in Hopkins' Hall, in the absence of the pastor, on the following morning. Such a pulpit exchange—or courtesy, rather, for we presume that Rev. Mr. Vickers would hardly have been admitted to the altar of the Broadway synagogue, as an expounder of the law and the prophets as he understands them—has never been known before in this city, if any where. And when it is remembered that this Congregational Society professes to be one of the advance outposts of the Christian church, and that the Jewish religion is the most ancient known to accepted history, this circumstance seems a striking confirmation of the adage, "Extremes meet."

A large congregation assembled at the usual church going hour, and after the customary introductory singing, the venerable Rabbi made the following prayer:

Lord, our God! Thou art our Father, and we all are Thy children. Thy paternal kindness knows of no distinction of either race or creed; with all-loving heart Thou art dispensating Thy blessings and Thy mercies to all of them. Thou hast created us all in Thy image; Thou hast designated us all to be here the recipients of Thy grace, and to be hereafter guided by higher degrees of happiness and perfection. Oh! grant that we imitate the example set to us by Thy divine dispensation; grant that united in love we may worship Thy holy name; that hatred, bigotry, religious fanaticism may disappear from among us, in order that the human race, mutually assisting, mutually helping, mutually teaching and advising one another, may accelerate the time in which Thou wilt be recognised as the One, and Thy name be one. Oh! grant us, in this solemn hour of devotion and instruction, that we may be guarded by the light of truth which Thou hast planted into our mind and reason, so that, freed from prejudices and superstition, we may obviate all error, and, enlightened ourselves, assist in enlightening our fellow-men. Give us that heart of love, that aspiration for a common brotherhood, that, freed from any self-conceiting, privileged arrogance, we may pity those who err, assist those who are not yet up to the truth, and encourage one another not to falter, not to waver, but, relying on the final victory and triumph of truth, may contribute our share to the true redemption of mankind. Give us the firm spirit which is never discouraged, which never hesitates, but having recognised our duty and destiny, lead on to more and greater triumphs. Confirm us in this hope, strengthen us in this faith, for the glorification of Thy name and the improvement of the human race, which is reason, truth, righteousness and perfection, for ever and ever, Amen.

After reading the forty eighth chapter of Isaiah, and the singing of another hymn—selected and read by the doctor—he took his text from the fourteenth verse of the fourteenth chapter of Exodus: "Fear ye not; stand still and see the salvation of the Lord."

The preacher first remarked upon the circumstances under which the words were uttered, and then continued substantially as follows:

I felt a little embarrassed this morning when I stepped up into this pulpit, not so much on account of the novelty of this meeting; for I was longing for it many and many a year, not so much on account of the subject which I have to discuss before you, but because I was afraid of not answering your expectations, being conscious of my shortcomings. The invitation had been extended to me but last Thursday, and during the last days of the week I am too much engaged to prepare myself for a sermon worthy to be delivered before your enlightened and liberal audience.

But, brethren, we are living in such a great and glorious time that it wants but very little preparation. Touch any subject you please, there are so many interests, so much material, that we have only to turn our attention to what is before us to find plenty of thought for an hour's discourse. It took eighty years before American ideas were transferred to the old country; but it seems that since the Atlantic cable unites the two hemispheres in our time of electricity, in our time of philosophy, ideas travel more swiftly, and from Italy—priest ridden and crushed Italy,—there comes now a new motto, the motto which the old man, Count Cavour, the good man who was called away in the midst of his activity, proclaimed, "*Chiesa libera in libero stato*"—A Free Church in a Free State. They stand aghast at this motto. We Americans wonder what is their astonishment, what their surprise. We have been reared in the midst of the principles of religious liberty; but they cannot understand it. Still, it is moving on, and agitating the whole continent there. We read that the Bavarian Catholic clergy admonished the Archbishop of Vienna to give up the Concordat, and allow the church and state to be separated.

It is a great work, a mighty principle, "A free Church in a free State." What does it mean? We must consider the question in a two-fold relation: First, In the relation one church has to maintain with its sister churches; second, in the relation of each church to its own people. A free church—what does it mean? First, it means toleration. No matter what its name—no matter what its creed—no matter what its doctrines—all its priests or ministers must come up in our enlightened and advanced age and say toleration, if not a fundamental principle of our creed, must henceforth be the ruling principle in practice—not that toleration which is enforced by the power of the State, not that toleration which the courts require, as the guardians of religious liberty, allowing no one to encroach on the rights of another. That is not the spirit of a free church; it is not the spirit which our age requires; it is only a constrained, forced submission to be tolerant.

What is it we are now proclaiming to mankind? Separate the State entirely from the church. What does this mean? We are aware the church cannot do without the protection of the State. It stands there with its exclusiveness, and says, Within my province there alone is truth and morality, and justice, and salvation; and outside of it there is only heresy and damnation. The State can stand without it, and says, I cut loose from the power of the church.

It took thirty long bloody years before the Catholic church was forced to tolerate the Protestant church. It was not by their free will that religious liberty was allowed. The whole continent was strewn with the slain, and they only yielded the point when they could fight no longer. Their hate still remained; the sword was only sheathed for the time, to be drawn again when opportunity offered.

By and by there came a man—a philosopher and a king, Frederic the Great—accompanied by Voltaire, to whom the French will some day erect a national monument, proclaiming, for the first time: "Let every one be happy after his own fashion." He did not make it a law, however, and it was left to another man, a noble heart, who fell upon the neck of our great Benjamin Franklin, the Emperor Joseph, of Austria, who first declared it as a law—every religion is tolerated and protected by the power of law. And, oh! how the priests were frightened and excited by the proclamation. The Pope heard it away from Rome, and paid his court to the Emperor of Germany. The Emperor presented the Pope with a golden snuff box, and sent him home, saying, "My laws remains still a law." Then the priests of the Protestant State said: "We proclaim a Christian State." And in this Christian Protestant State they were just as exclusive as in the old one. But the prophet says: "Watchman, what of the night?" The watchman answers: "It is still night, but the morning is dawning." And the morning was dawning. The French Revolution came, and threw down thrones, and sceptres, and priests, and declared, No God. It was a false declaration—a stupendous wrong. But extremes meet. Thomas Paine, then in Paris, told them, You are wrong; you have gone too far; and he instituted a Sunday service.

But here, on the virgin soil of America, there met those great and glorious men, those prophets and apostles of our age who signed the Declaration of Independence, and laid down the great principle that the church and State are separate institutions.

In Europe a reaction took place, and things went backward for a time. But there stands the German Strauss, the French Renan, and lastly the Bishop Colenso. They are all fighting for the same glorious principle—toleration in religion, and a separation of church and State. The idea of one only true church has been weighed in the balance and found wanting.

The second division of the subject is a church free as its own members. Toleration of one church with another is only a passive good. A church free in itself is governed by the law of love. "Love one another." To go up into the pulpit and preach the doctrine of love, and then to practise bigotry, hatred and fanaticism, is not freedom. **To preach love to your fellow men and then say those who do not believe like you are to be damned to hell and perdition, is an absurdity. It is blaspheming against God and religion. There is no freedom in such a church.**

It happened to me six months ago, while I was sitting in my office, that one of the principal surgeons of the city came to see me. He said he had just come from the death bed of a Jewish woman, on whom he had performed a severe operation: that she suffered much, but died with great resignation and peace. After leaving her, he met a Christian clergyman, to whom he related the circumstances, and inquired what he thought would be her future state. "Oh, she will go to hell; there is no salvation for her." Then he wanted to know my views of the future. I told him that as a minister my belief would not have much weight upon him, but I would refer to the sentiments of a man of whom he might know something. Thomas Paine, said I, is an infidel, and even he says: "I believe in one God, and no more; and I believe in a future state of happiness."

A few days afterwards, a committee from a Christian association called on me, and asked the privilege of consulting me on certain religious matters. They asked me, "Do the Jews believe that Gentiles will be saved?" I answered, No. "Why so?" "Because they don't believe the Jews are saved. We have nothing to do with being saved. Every one has to stand on his own merits; and every one on his own merits has to appear before his God." "That is very tolerant," they said. No, said I, that is only common sense and common justice.

Whenever I am in Philadelphia, and pass the glorious Hall of Independence, it seems to me as a modern Sinai—the Jerusalem, the Mecca, wherein the reconsecration of the human race is celebrated, from whence the doctrine, "Love one another," emanated, not within the Scriptural limit, so far as the doctrine of your church goes, but love one another in the spirit of a free church, a free state, and worthy of the children of one great, common Father. God has created us with mental faculties, and each one has to work out the problem of truth for himself. Progress is our watchword and our destiny. It is the title of our nobility. The time has gone by when the instruments of the inquisition can be shown a Galileo, for the purposes of compelling him to say, "I renounce my doctrine of the movement of the heavenly spheres," but who, when liberated, shouted back, "but they do move notwithstanding." We cannot have one common sense in the church, and another common sense in science. Our boys and girls cannot go up to the High Schools, and be taught one principle, and go into the church and have it contradicted. We must have harmony in all our relations. I am astonished how men can get accustomed to believing things said in the church which they would scout at in every day matters. I must think they leave their common sense at the church doors.

I have been five years a Director of the Relief Union, and during the long bloody war I was working every day, dispensing charity to the good people who needed it among the soldiers' families. One day, a most respectable, charitable gentleman, who was similarly engaged, said to me it was raining, and asked me to get into his buggy, and he would take me home. During the ride he said to me, "You are a Jew?" "Yes," said I. "You seem to be a good man?" "I am happy to meet your approval," was my remark. "And I am sorry that you will be lost," he said, with a sad tone. I didn't know what to answer. I knew the man had common sense, and thought it strange he could not use it then as on other matters. Truth is harmonious, and consistent with every other truth. Let thrones crumble and sceptres tremble; let aristocracies shake on their foundations; let parliaments fear and quake when twenty thousand men pass by, claiming their rights; let priests cry perdition, ruin, here and hereafter; don't mind it at all; stand firm, stand still, and see the help of the hand of the Lord. Truth must conquer, it will triumph. Progress is slow; the march of the human race is long, but there is only one end, turn which way you will.

It is my prayer that with one heart and one mind we may work on, in the great task entrusted to us as a free people, reconciling the human race, and leading them to love one another as brethren, with the motto ever before us: "A free church in a free State, and God one, forever and ever."

THE GALATZ AFFAIR.—The Turkish Government has addressed a note to its representatives explaining the conduct of the Turkish soldiers in the Galatz affair. Eleven Jews, condemned as vagrants to be sent out of Wallachia, were placed in a small skiff, which was to land them on the Turkish side of the Danube. They were taken across; the Turkish guards posted along the Danube line refused to receive them, but the Wallachian boatmen, finding a creek where they were unobserved, deposited and left them there. The Turkish guards having found them, re-embarked them in another skiff to take them back to the Wallachian side; but the Wallachian guards were more wary. In vain did they try to land them at different points of the river bank; the Wallachians were always there to prevent it. At last, tired of the game, the Turkish soldiers took the shortest way to get rid of their cargo by throwing the Jews into the river. Two were drowned, and the remainder got to a deserted island, where they remained until the next day, when they were taken off by some boatmen and carried back. Several of these surviving Jews have gone out of their minds from sheer fright. It seems the Wallachians have made out a very fair case not only about this affair, but in general about the persecution of the Jews, for they seem to have reassured Sir Moses Montefiore and convinced him that rumour had very much exaggerated the hardships. The Jews themselves seem not quite so reassured—at any rate, their admiration and confidence fell off very much towards the end of the stay of this amiable philanthropist.—*Times' Vienna Correspondent.*

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The Editorial Department being quite distinct from the Commercial, communications referring to business should be addressed to the PUBLISHER, MR. MOSS VALENTINE, 11, CASTLE-STREET, BEVIS MARKS, E.C.

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Public Companies and Societies—Five Shillings for the first even lines, and Sixpence for each succeeding one,—a line consists f about ten words.

Births Marriages, and Deaths—Not exceeding seven lines, Three shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o clock p.m.

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For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale

Table and double-column matter charged extra.

Resolutions of any kind, as well as addresses, can be inserted only when paid for as advertisements.

NOTICES TO CORRESPONDENTS.

Received.—The "Odes of Horace, &c., in English verse," &c., by James Walter Smith, L.L.D.; Effingham Wilson, Royal Exchange. Vallentine's Almanack for the next two years. H. L., Jamaica.—We regret we cannot find room for his letter. Mr. Hyman, Manchester.—The insertion of a letter on the subject renders an editorial remark unnecessary.

Received for Poor—P., 10s.

Subscriptions received on Thursday cannot be acknowledged until the following week.

Unauthenticated communications, whatever their contents, cannot be noticed.

CALENDAR FOR THE ENSUING WEEK.

Friday	Sep. 20	Ellul 20	Sabbath commences at 5·30.
Sat.	„ 21	„ 21	Sabbath closes at 6·48. Port., Deut. xxvi. 1 till xxix. 9 Haph., Isaiah lx. 1.

Friday next, September 27—Sabbath at 5 30.

The Jewish Chronicle AND Hebrew Observer.

LONDON: FRIDAY, SEPTEMBER 20, 1867.

THE REFORMATION THAT IS TO COME.

[FIRST ARTICLE.]

If coming events cast their shadow before them, no one that has observed the agitation in the Church will deny the approach of profound and stirring commotions within her lap; for the shadow before our eyes reaches far, and is truly dark. All the movements forbode a new struggle which cannot but terminate in the Reformation that is to come. The conflict of opinion has advanced sufficiently far to enable us to discern its chief directions. Of the Ritualistic movement we have spoken on a former occasion. Apparently it possesses formidable proportions; but we need not fear it. Fog like, it looks only dense and impenetrable at a distance; but it dissolves into thin air when you approach it. Ritualism tends in the direction of Roman Catholicism: it tends to carry the Church back to the point whence she proceeded. But rivers flow onward, and not back to their sources. They may fetch a compass, may serpentine, and for a time even follow a course parallel to themselves, but for all that the balance of the zigzag is onward. The Reformation, like an impetuous stream, cannot end its career in the spring whence it issued. Ritualism, like many other fashions, will have its day, and perhaps has had it already.

The direction diametrically opposite to it is that which pretends to remove Christianity altogether from its Jewish basis. Its cry is, Christianity without Judaism. For this party the Law has been crucified and buried with Jesus, without rising again with him. For this party even the Decalogue has lost its binding power. Murder is a crime, not exactly because it is forbidden in the Law of God, but because it is against the ethical code. For this party the Law is a heap of rubbish, which must be cleared away before the structure of Christianity can be reared. All that Jesus has done for this party is, that he has pulled down the edifice raised by Moses. For this party Moses and Jesus are as antagonistic as Jesus and Mahomet.

Of this party we can only say, Would to God that it were successful in its efforts! We have repeatedly expressed our conviction that he would be the greatest benefactor to the Jews that should succeed in persuading Christendom that it had nothing in common with this people, that their history and institutions had no reference whatever to its religion, and that they are nothing more to mankind than any of the original tribes in the back-woods of America. And should there ever arise a great divine—and why should we despair of the attempt in these days of boundless erudition and daring speculation?—who could convincingly prove to the Christian world that a being so superhumanly gifted, so sublimely virtuous, and of such heavenly aspirations could, by no means have descended from so low, depraved, and superstitious a race as the Jewish, but must have had his extraction from that mother of arts and sciences, Athens, or the mistress of the world, Rome, we should hail him as the ardently longed-for deliverer raised by God in order to rescue His people from the woful oppression and persecution under which they have groaned ever since Christendom charged itself with the executioner's task, and made them feel the curse incurred by the rejection of their alleged king. In this case we might hope to be allowed to sink into that happy obscurity shrouding all other unhistorical populations, and with our virtues undepreciated and our faults unmagnified, the unobserved of the unobserved, spend our lives in that peace and quiet now denied to us by Church and State, priest and layman alike. But, unfortunately, there is no such chance. Unfortunately, there is no room for any such illusion. It is a law of nature in the physical as well as the moral world. The offspring must bear the impress of the stock whence it issued. Christianity is the child of Judaism, and as long as it lives it must bear the parent's likeness. No effort, however strenuous, can efface this likeness. In the presence of this evidence every attempt to deny its descent or to obliterate the betraying features must fail. There is, therefore, no vitality in this direction. It may linger on for a little while, but die it must. We need, therefore, not dwell longer on this tendency.

But there is the third direction, to which alone we prognosticate endurance, and which alone is animated by a living principle. It is the direction towards Judaism, which instinctively points to the spiritual Jordan in which Christianity may bathe and be healed. It is the direction on which we have repeatedly commented on former occasions as the only one in which Christianity can finally rid itself of those elements of strife infused into it during the very process of its formation; and purified from all dross, and re-invigorated, may go forth to conquer the world. There is no salvation for Christianity out of this direction. As we have argued on former occasions, it was possible for these elements of strife and flagrant contradictions, in which Christianity abounds, to remain, as it were, hidden from the Christian eye while science, if it existed at all, occupied a dependent position as the humble handmaid of theology; while this drew the circle beyond which it was criminal, and sometimes even fatal, for reason to range; and while within this circle itself, reason was only allowed to arrange and re-arrange the contents thereof, just as a child with the materials given as playthings constructs its puzzles and takes them to pieces, but neither examines their essence nor imports new constituents. But the moment science emancipated itself from its bondage, the moment reason asserted its right of investigating not only the subject matter of traditional theology, but also the grounds on which its claims to mastery over reason rested, the mind could not but become conscious of the incompatibility of numerous sets of notions with each other, sound morality, and the laws of thought. From that moment the conflict commenced in the Christian mind, and must continue until the stronger shall have absorbed the weaker. A compromise never existed, and from the nature of the discordant elements is impossible. To bring this conflict to a conclusion, this must be the aim of the Reformation that is to come. The question is, how can the elements in Christianity antogonistic to reason and morality be eliminated without involving Christianity itself in their destruction?

Hitherto we have been at one with the party which pursues this third direction. Peace and harmony can only flow from the source of pure Judaism. All ingredients foreign to it must be eliminated. But whence originally came these obnoxious ingredients? Here begins the line of difference between us and those whom, like the Rev. Charles Voysey or the Rev. D. La Touche, we consider as representatives of this the only direction of the movement in which there is vitality, and to some of whose pulpit productions, in which the way of the coming Reformation is being prepared, we have referred. We perceive in paganism, especially in the Egyptian, Persian, Greek, and Roman types thereof, the impure source of these obnoxious elements; but this new school finds it in what it calls Levitical or ceremonial Judaism. "There was," says the former in his sermon, "Origin of Popular Christianity," noticed by us in our last, "Levitical Judaism, which consisted in elaborate ceremonial and sacrifices of blood; and there was also the Judaism of the Psalmists and Hebrew prophets, some of whom distinctly disavowed the Levitical Judaism and set up a spiritual worship of God, instead of a ceremonial and sacrificial one."

Now, had we before us reformers of the class which in the 15th century impressed upon Christianity the stamp which it still bears in those countries which adopted their doctrines, we should not attempt to bring forward an argument in opposition to their views, convinced as we are that our voice would die away like one crying in the wilderness. Men who believed as firmly in the Devil as in God, who feared the former more than they loved the latter, who based their creed upon the antagonism between an assumed prince of darkness and the prince of light, and ruthlessly doomed to eternal perdition everyone that ventured to differ from their unintelligible speculations, would have had no other reply for the unbelieving Jew venturing on a remonstrance but the prison or the stake. But it is different with a representative reformer of our days, who proclaims from his pulpit—

> My firm belief is, that they will never lose their nationality—their indelible and inimitable characteristics as Jews—till the world at large shall stand by their side and listen devoutly to this utterance from their venerable prophet, "Know therefore this day and consider it in thine heart, that the Lord, he is God alone in Heaven above and upon the earth beneath. There is none else."

Men of this stamp cannot but be predisposed to believe that the Jew, after all, has something to say in his own behalf, and prepared to give a patient hearing to his pleadings. Such men are disposed to recognise the martyrdom of a race which for nearly two thousand years has undergone for its fidelity to its convictions more sufferings than any other people, and every member of which, by the dauntless courage with which in the face of taunts, sneers, and restriction, if not always in that of positive oppression and persecution, bears testimony to what he considers the cause of truth, deserves the name of a hero. With such men we feel we have much ground in common. To such men we are sensible we speak a language which they can understand. Of such men we are persuaded that they will not stamp upon the new Reformation the impress of error if our arguments, in opposition to their views, should not be found by them wanting.

Let us, therefore, begin by asking the Rev. Mr. Voysey where in the religion of Moses does he find two kinds of Judaism—a Levitical and a spiritual one? No doubt there are in the Mosaic code ceremonial and moral laws; but these are nowhere antagonistic, but rather subservient to each other. They, in fact, so flow into each other and so completely blend, that in many cases it is hardly possible to draw a line of demarcation between them. Indeed, the ceremonial law, as a rule, is only the visible manifestation of some moral sentiment, or is intended to direct attention to some duty, or to induce habits of self-control and virtue in general. Jewish theologians have pointed out the moral object lying at the root of nearly every ceremonial law, and have therein only followed the thread in many cases given them by the Lawgiver himself. Spiritual Judaism in all cases forms the foundation, and Levitical, to use the reverend gentleman's own designation, the superstructure. They may be distinguished from each other by different names for theoretical purposes, but in kind they are one. They may, further, be distinguished as object and means, but can certainly not be considered as opposed to each other. When, for instance, the repentant Hebrew, after the commission of a sin disturbing the peace of his mind, brought an offering as a sacrifice in the temple, it is evident, from the tenor of the whole Law, that its chief object was to give him an opportunity for expressing in public his repentance, thus setting an edifying example to others, while giving a pledge, rendering a relapse more unlikely, and interesting others in assisting him to persevere in the path of duty. When the Israelites were commanded to wear fringes in the corners of their garments, they were distinctly told "that ye may see them and remember all the commandments of the Eternal and do them."

There are, no doubt, other injunctions to which the interpretation given is not applicable. They rest on a different yet equally clear basis. The Lawgiver himself in general terms offered the explanation when he proclaimed: "Ye shall be unto me a select people, a kingdom of priests, and a holy nation;" or when he declared, "And ye shall be holy unto me; for I the Eternal am holy, and have separated you from the nations that ye should be mine." Israel were appointed not only the executors, but also the custodians and trustees of the divine Law. As such, a set of peculiar injunctions was prescribed for them. They were to be marked out in all relations of life as custodians and trustees of God's Law. Peculiar tokens were to mark them and single them out to mankind as a kingdom of priests in their persons, houses, garments, and at their table. Can there be found in these distinguishing marks the implied antagonism to spiritual religion? If so, the bar, the clergy, and in fact every class of persons marked in their outward appearance by some token, must stand condemned. Again, there are laws which apparently have a ceremonial character, while in reality they are only selected examples intended to illustrate whole classes of moral obligations. The slightest reflection will show what is intended by such injunctions as "Thou shalt not muzzle the ox when he treadeth out the corn," or "Thou shalt not seethe a kid in the milk of its mother." In all these cases it is the special which stands for the general. They show that it is the will of God that humanity should be extended even to the brute creation.

But perhaps we have misunderstood the reverend gentleman; perhaps we have given his words a wider sense than he meant; perhaps in his mind he restricts Levitical Judaism to the sacrificial service as prescribed in Leviticus, and carried out in the temple. But even in this case we cannot see on what ground the so-called Levitical Judaism can be fairly contrasted with what he designates spiritual Judaism. There would have been some ostensible ground for this contrast had sacrificial service been a peculiarity of Judaism unknown to the other religious systems prevailing in antiquity. But how can an institution be designated, we will not say as Levitical, but as Jewish, which was the acknowledged mode of worship of at least all the nations by whom the Hebrews of old were surrounded. But an attentive perusal of the sacrificial laws, as laid down in the Mosaic code, distinctly shows that this service not only sprang from a deep moral feeling betokening the offerer's noblest sentiments and highest aspirations, but also that their restriction and intimate connection with other more direct expressions of the emotions which gave rise to the offering lay in God's plan. Let us now proceed to the consideration of the sacrificial service, for the purpose of ascertaining whether it was really distinct from what the reverend gentleman terms spiritual Judaism. This we will do in our next.

Carter Street Polish Synagogue.—This unpretending-looking edifice, after having undergone a complete renovation, was on Sunday last re-consecrated for divine worship. The sacred structure is a vast improvement upon that in which the members formerly worshipped, and on the occasion of the consecration presented a very neat appearance. The attendance—which included the Rev. Dr. Artom and other members of the Jewish clergy—was very large; it was composed of the ordinary congregants and a number of residents in the immediate neighbourhood. The "order of service" was almost identical with that used on similar occasions, and which having been repeatedly described in these columns, need not be noticed at any length. The Rev. A. L. Green performed the service, and the Rev. the Chief Rabbi delivered an impressive discourse, selecting for his text Psalm xxvii., dwelling with particular force upon verse 10. At the conclusion of the address, Mr. Mombach, who presided at the harmonium, the Rev. Mr. Green, and a youth, alternately chanted the verses of the ode impressively, the choir executing the portion allotted to them with beautiful effect. The chanting of the 150th Psalm followed, and the proceedings were brought to a close. It may not be out of place to state, that the cost of repairing and decorating the synagogue is about £800, of which £150 had been received previous to the consecration, on which occasion donations amounting to £50 were announced, thus leaving a deficiency of £600. We trust that the appeal of the executive for funds will meet with a liberal response, and that the community will lend a helping hand to this small and poor congregation.

Melbourne.——An Undesirable Controversy.—There is a controversy in the "Melbourne Argus" of July last, which we only notice in order to express our disapprobation thereof. The question is, which of the two Jewish ministers of Melbourne is the senior—the Rev. Mr. Rintel, of the East Melbourne, or the Rev. Mr. Ornstien, of the Bourke-street Congregation? The controversy originated in an advertisement in the above paper announcing a sermon to be delivered by "the senior minister, the Rev. A. F. Ornstien, in aid of the funds for the relief of the sufferers by the floods in New South Wales." The right to this title was claimed by an anonymous correspondent of the paper for the Rev. Mr. Rintel, whose right to it the editor also seemed to acknowledge. From what we know of the two worthy ministers we are convinced that the controversy did not originate with them. Was there any occasion for their partisans to drag a strictly congregational matter before the forum of publicity?

MEETING OF THE BOARD OF DEPUTIES.

The Ellul half yearly meeting of the Board was held on Tuesday evening last at the vestry chambers of the Spanish and Portuguese Synagogue; the President *pro tem.*, Mr. J. M. Montefiore, in the chair.

The minutes of last meeting having been read and confirmed, the telegram from Sir Moses Montefiore relative to the success of his mission, which was published in this and the general newspapers, was read; and a series of resolutions passed at a meeting of the members of the St. Albans Synagogue, in common with many other congregations previously noticed, bearing on the mission of Sir Moses and praying for his success, was laid on the table.

The Jews of Saffi.—A letter from the heads of the Jewish community at Saffi was then read. It was very lengthy and of melancholy interest. The writers stated that owing to the machinations of the district chief, named Ben Omar, the barbarous population had risen against them and six unfortunate Jews had been most diabolically murdered; and to prevent their remains being interred by the community, these had either been thrown on the rocks at a remote distance or given to the dogs. On the commission of these atrocities the Jews sent a deputation to the emperor, who appointed the Grand Vizier to investigate the matter. The chief above named offered the sufferers 5000 dollars if they would allow the case to drop; but they refused to accept any recompense in the shape of money, as, living in great jeopardy, they wished to make an example of the murderers. The enquiry, however, led to nothing, through the means usually resorted to in that country to pervert the ends of justice—bribery. Finding that his rapacious acts could be committed with impunity, four more Jews were subsequently, on two different occasions, brutally murdered, and their remains burnt. He had now assumed a defiant tone against them and they were living in the greatest dread lest at any moment these frightful attacks should be repeated. The consular body had interfered, but with very little effect. They now solicited the assistance of their brethren, that the Government, under whose strong protection they were, might use its powerful influence to remove the notorious chief from his position and to render him powerless for mischief.

On the receipt of this intelligence, the President *pro tem.* immediately despatched a letter, dated August 30, to Mr. Nahon, chief of the Junta at Tangier, to inquire into the truth of the statements, and was waiting for their being confirmed previous to taking any steps. Several members of the Board thought it desirable to take immediate action, in a matter of such great importance, as the letter seemed to bear the impress of truth. Being furnished with dates and the names of several victims, there was every appearance of the statements being too true. Five of the victims had already been murdered in April last, and as nearly six months had since elapsed, further delay would be greatly deplored, and in the interval the number of victims might be increased. Other members endorsed the action of the Chairman, and as an answer was expected daily from Tangier, advised to wait for further intelligence, in which case any representations they might wish to make to the Foreign Office would be strengthened. It was, however, ultimately agreed to wait seven days, the 24th inst., and if at the expiration of that period no intelligence was received, the President was empowered to bring the matter under the notice of Lord Stanley, and to request his interference in behalf of the cruelly treated Jews.

As an incident it may be mentioned, that it was in the same city (Saffi), where some years ago an Israelite was brutally murdered, to which deplorable act, among other grievances, the mission of Sir Moses Montefiore to Morocco owed its origin.

Hospital Statistics.—A letter was read from the Jewish authorities at Vienna, requesting to be favoured with particulars in reference to the hospital accommodation for Jews in London. The secretary had written to Messrs. Defries and Mr. J. Sebag, respectively interested in the Metropolitan and the London Hospitals; and when the particulars promised by these gentlemen were received, they would be forwarded to Vienna.

The Half-Yearly Report.—The secretary read the draft of the half-yearly report, which, having been amended, was adopted.

A vote of thanks was passed to the chairman and the meeting separated.

Borough New Synagogue.—The first election of honorary officers took place on Sunday last, 15th inst., when Messrs. D. L. Jacobs and H. P. Cohen were elected Wardens, and Mr. Saul Solomon, Treasurer, for the ensuing year.

Austria.—Public Schools.—A most liberal draft of a bill for the regulation of the schools in Austria, as published by the "Gazette of Vienna" (official organ), will be submitted to the next Diet. One of the clauses runs thus: The school council is formed—"1. By the burgomaster, or head of the parish. 2. The clergyman of the parish, eventually a clergyman of each persuasion or the rabbi. 3. A teacher from each of the public schools of the place. 4. Several elected members of the community." Should this bill become law, it will be among the most liberal in Europe, infinitely more liberal than that which regulates scholastic affairs in Prussia.

Holstein.—The First Jewish Official.——At Glückstadt, Holstein, a Jew, Herr Daus, has been appointed a police officer. He is the first Jew that ever occupied an official position in the Duchy.—*Israelit.*

A PUZZLE IN THE "SATURDAY REVIEW."

A number of the "Saturday Review" of the 7th inst. has come into our hands, in which there is a passage which has not a little puzzled us. The writer of an article headed "London and Paris" contrasts in various interesting particulars these two capitals, and then, incidentally speaking of the route from the latter to the former city by the Dieppe and Newhaven passage, says: "And there is one peculiarity in these Newhaven steamers which at once proclaim their connection with that remarkable British institution, the Brighton railway, and its *Jewish* proclivities." Now what puzzled our poor brain in this sentence was the adjective which we have italicised. What has the Brighton Railway to do either with Jews or Judaism? We have read a good deal about the recent ugly disclosures concerning the late directors of this railway; but among these we could not discover one single Jewish name. There have, no doubt, been Jews among the unfortunate shareholders, sufferers from the deplorable administration of this British institution, but not among those who inflicted the suffering. Should there have been some Jews among the passengers on the steamer, who tricked, cheated, and fleeced our Argus-eyed critic and traveller? We could not discover one single allusion in the whole account that could have borne out this hypothesis. Yet the writer, it was evident from the tenor of the article, meant to insinuate by this ominous adjective something naughty, something grievous to an honourable gentleman so particularly sensitive in his pocket as the critic was. At last the solution of the problem dawned upon us: and as we are not a little proud of this ingenious discovery, we place it here on record. It is well known that many of the writers of the "Saturday Review" are men of an original turn of mind; the writer of the article in question is probably one of them. He probably adheres to the principle of *lucus a non lucendo*. Now it appears from his account that the captain and the other officers of the steamer—all good Christians—refused to give more than ninepence for a franc. Here is a terrible act of swindling! The fleecing, as we are informed by the writer, is no less than 10 per cent. Now as these swindlers were all good Christians, and moreover were in the employ of the decried Brighton Railway, the directors of which are all good Christians, it would show great originality of thought—nay, according to the principle of *lucus a non lucendo*, would be a true stroke of genius—to endow all these good Christians, and swindlers to boot, with Jewish proclivities. If our readers are not pleased with this our solution of the problem, let them propose a better one, and we will readily accept it.

Jassy.—The Latest Riot.—The latest riot in the Danubian Principalities, an account of which has reached the West, took place on August 12. A Jewish journeyman locksmith died suddenly in the street, after having partaken of some whisky in a public house. Suspicion having arisen that he was poisoned, a number of Jews gathered round, and the body, escorted by the police, was ordered to be conveyed to the Jewish hospital in order there to be examined. But scarcely had the vehicle passed the house of the Russian consul, which was on the way, when a considerable number of Christians opposed the transport of the body, demanding, amidst loud cries, that it should be taken to the Christian hospital. An altercation arose between them and the accompanying Jews, sticks and clubs were brought out of the house of the consul, and the cry arose, "Down with the Jews—knock them down!" A riot against the outnumbered Jews arose, which threatened to spread over the whole city. Fortunately a large posse of police appeared, which prevented further excesses. But strange to say, ten Jews were arrested and thrown into prison, and this in the face of the evidence given by several Christians, that not one of the prisoners was concerned in the riot, and that, moreover, the Christians, and not the Jews, were the assailants.

Rahel Levin.—The Berlin correspondent of the "Times" writes:

> The other day the rare instance of a burial 30 years after death occurred at Berlin. The dead who lingered so along above ground is Rahel Levin, the celebrated beauty, author, and wit, the wife of the late Herr von Varnhagen, well known as a Prussian diplomatist and writer on contemporary history. Having a mortal fear of being buried alive, the lady ordered in her testament that the upper part of the coffin should be made with a glass window, the coffin constantly watched for a month after death, and deposited in a special hall for a period of 30 years. All which was duly carried out.

Now what the correspondent does not tell us is, that this Rahel, one of the most imaginative and intellectual women of her age, was a Jewess by birth and education. She belonged to that brilliant constellation of men and women of Jewish extraction which in the first three decades of this century constituted the pride, glory, and charm of Berlin's intellectual society. Alas, she fell like Madam Herz and others from the causes which we have pointed out repeatedly! Her moral were not equal to her intellectual powers. If she married out of her community she had yet the merit of all but bringing her husband over to Judaism. The political, moral, and religious principles of Varnhagen Von Ense were those of the purest and sublimest Judaism. The writings of this statesman, especially his posthumous ones, contributed more than any others to disgust the Prussian people, and, let us add, the whole intellect of Germany with that wretched, retrograde, and conversionist school to which the last two Frederick Williams belonged. This school will not easily recover from the blows inflicted on it. The baptised Jews have nobly avenged the cause of their persevering brethren.

MANCHESTER.—A GRIEVANCE.*

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—No doubt everybody who read the letter (if anybody out of Manchester read it at all) would suppose Mr. Cohen to be a large contributor to the funds of this congregation, he being so sorely touched by the want of courtesy on the part of our president. Allow me to assure them that such is not the case; that gentleman is not even a seatholder, not even temporarily during holidays; but generally when he does come to "shool"—and that is seldom, unless he has a "Jahrzeit;" perhaps he has no other "time"—he occupies a free seat, or the seat of his employer, when the latter is not present. Yet for all that our president generally shows respect to strangers; and Mr. Cohen knows that some time ago, when he also had a "Jahrzeit," he was called up—and, I will here publicly acknowledge, he did make an offering. Now on the Saturday in question there were two כוהנים who were חיבים called up—one for כהן, and one אהרון, and Mr. Hyman not knowing whether Mr. Eugene Cohen could say מפטיר, he declined calling him up. I certainly asked the president to do so; but it is preposterous to state that I remonstrated with him. Did I not know my position better than Mr. Cohen does his, I might have forgotten myself and done so. Let me assure Mr. Cohen that he pays me no compliment when he states that everybody observed that I remonstrated in the middle of reading the Law, which I will not otherwise stigmatise but by stating it to be a gross mistake. No doubt *he* fancied he saw it. Let me only add that Mr. Cohen had פתיחת הארון in the early service, but which, perhaps, is too trivial a מצוה for a personage of that standing.

Your impartiality has been shown to Mr. Cohen by inserting his grievous letter; let me hope it will not be denied me in reply to it.

Apologising for the length of this reply, I remain, yours faithfully, S. LANDESHUT.

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* The letter addressed to us under this heading consists of two parts. The first is clearly intended for our personal benefit, being a lesson on what we ought or ought not to insert in these columns, and therefore may, without any loss to the public, be omitted, especially as we think we have by this time outgrown the years of schooling. The second part, intended as a reply to Mr. Cohen's grievance, we insert in full. In doing so, we must observe that no more letters on this subject can be inserted by us.—ED. J. C.

THE NEED OF A JEWISH HOSPITAL.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—Having considered your letter of last week, I think that if we were to start a small subscription weekly or monthly, we might, after a short time, be able to do something in the way of starting a Jews' hospital, which I think is a necessary institution for a community like ours. I, for my part, offer my services as secretary for the first six months gratuitously. I know several persons who would become subscribers on a small scale, say like the Widows' Home, or any of those institutions. Trusting this will meet your approbation, I am, sir, yours respectfully, I. J. SYMMONDS.

39, Goulston-square, Whitechapel.

A CONSCIENTIOUS REPLY.—There died some time ago an eminent Italian Hebraist, the late Angelo Paggi. He lived at Sienna, where he kept a school, by means of which he earned a scanty livelihood. We read in the sketch of his life published in the "Educatore Israelita:" "Many scholars among the Catholics, who knew him to be a profound Hebraist, were bound to him by ties of friendship. At last his fame as a learned man also reached the ears of the prelate Minucci, who then occupied the archiepiscopal see of Sienna; and although this ecclesiastic was not a fanatic conversionist, he nevertheless offered to the Jewish scholar the professorial chair of Hebrew in the university if he would embrace Christianity; but the high-minded scholar replied that he thanked the prelate for his esteem, but having learned from history and his own experience that the Jews were oppressed, he could not think of deserting the banner of the oppressed in order to join that of the oppressors; and that if the difference of religon was an obstacle to his advancement he would prefer remaining a poor schoolmaster to a lucrative professorship. This somewhat sharp reply, to the honour of the prelate be it said, did not excite his displeasure, and he expressed his regret to the Jew that, owing to existing regulations, which it was not in his power to disregard, he could not confer upon him the desired office."

THE OLD JEWRY.—In visiting the Old Jewry imagination thickly peoples the pavement with persons and scenes of other times—actors in life for good or evil, whose deeds still live in history. This suburb, or Jews' garden of ancient London, was the favourite quarter of the remnant of the once chosen people; and from them its name is derived. Within its precincts stood the first synagogue ever erected in Great Britain. As early as the reign of Henry III., in the thirteenth century, this sanctuary was attacked by a fanatical rabble, who also murdered several hundred inhabitants of the colony. The Government suppressed the meeting house after this manifestation of popular opinion, and bestowed the property upon a fraternity of begging friars, whose suppers of hogs' diet, and sackcloth apparel, were supposed to invite sympathy and support. The succeeding reign of Edward I. was signalised by an edict that banished from the nation the whole Hebrew race, and nearly 400 years elapsed ere permission for Jews to settle again in England came with the Restoration; but they never returned to the spot so closely associated with their national history Henry VI. resided a part of his time in the Old Jewry; and more than 200 years later Jeremiah Ives preached there to an assembly of Baptists, of whom no memorials remain.—*City Press.*

THE JEWS OF PERSIA AND THEIR CRUEL PERSECUTORS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—I have read with painful interest your able leading article (Sept. 13th), on behalf of our suffering brethren of Persia, and regret the supineness of those congregations of Israel, who, being now spared all cruel persecution on account of their religion, that they should forget those who are still savagely treated and have their property destroyed, their synagogues levelled to the ground, and witness the desecration and destruction of the תורה—that charter of human liberty, to which the world is indebted for the germs of civilisation, and those humane institutions which distinguish refined nations from barbaric communities.

There is an axiom, "That many can help one, whilst one cannot help many." So that I think that a plan may be devised by which pecuniary means could be realised to meet all such exigencies—a fund by which immediate aid might be given to all those who, like our brethren in Persia, have been deprived of all their worldly means.

The plan itself now suggested is not a novel one, having often been used for similar or kindred purposes, namely, to raise large sums by a *penny* subscription. Some might be deterred from the difficulty of collecting the pennies, but if there were formed local committees, each would supply cards, and numbers of benevolent young persons, of both sexes, would become volunteer collectors.

But before giving some of the details, we may premise that by a recent census it is stated that there are 40,000 Jews in England, and that half of this number reside in London and its suburbs.

If there are on the average six in each family, there would be about 3,300 adults, and a penny from each of the latter would produce £14 weekly, and £676 yearly. And as children are not only imitative but have much sympathetic feeling, it is probable, if told the object of the subscription, that a similar number as given for adults would be found, and the annual sum would then be £1,352 for the metropolis; and we might presume that the Jews of the provinces would render efficient aid. And although ostensibly recommending a *penny* subscription, yet many might give larger sums, so that pecuniary means would be available for such exigencies as we have indicated. Thus we should relieve the urgent wants of many, and, besides, there would result, as a necessary consequence, a strong *moral* influence from such a wide-spread manifestation of sympathy.

Let us hope some effort will be made to mitigate the existing evil, that we shall not any longer remain supine, but show that we are in earnest to serve those of our brethren, who are, or who may be, victims of fanatical persecutions. Let us use every means to express indignation when any attempt is made

"To forge chains for the chainless mind."

And on all occasions call on the refined and liberal of other creeds to protest with us against that inhumanity which only offers its victims spoliation or apostacy. It is true, that we no longer feel "the barbed arrow enter our soul;" but that should not be any apology for supineness. Shall we hear of the unrestrained acts of barbarism inflicted on so many of our brethren impotent to resist or to avert their unmerited suffering, and think the passing sigh or precious tear all-sufficient, on our part, to wipe out the remembrance of their wrongs? We say, that to stop short of more active measures, can only be pronounced a species of moral cowardice, degrading to every sentiment of a refined and elevated humanity.

In the leader above alluded to, you say, "the phrase that 'all Israel are brethren' is on our lips, but not in our hearts; for were it in our hearts, how could we fail to join such an association as the Universal Israelitish Alliance? Or if our British pride does not permit our subordinating ourselves, what is to prevent our becoming co ordinate, by forming an Anglo Jewish Alliance," &c.?

We cordially endorse your views, and think that they could be realised, as our cause is right and just. Hence we deprecate procrastination, and say with the Bard of Avon: "If it is to be done, 'twould be well done if it were done quickly."

Ministers should advocate the benevolent object from their pulpits, and every God-fearing Jew would give according to his means. And although from time to time many of our persecuted brethren might be trampled on by infuriated and mercenary fanatics, we should have the consolation of mitigating their misery immediately, and save their children from sinking into utter and hopeless degradation.

In the whole spirit of this communication we are advocating the eternal principles of justice and benevolence, which, though they may be unheeded by some sections of the family of man, yet they will ever remain obligatory and sacred, being inscribed by the finger of God both on the "Volume of Creation" and in the "Book of Revelation," and should always be regarded as the injunctions of the Divine Will.—I am, &c., I. L. LEVISON.

7, Henstridge Villas, St. John's Wood, Sep. 15, 186 .

A PRESENTATION.—A very interesting occurrence took place last Sunday evening, at 22, Widegate-street, when a general meeting was held of the members of the חברת מקרא Society. A beautiful silver goblet for קידוש, bearing a suitable inscription, was presented to Mr. B. Spiers, as an acknowledgment of his zeal for the spiritual welfare of the members of this Society. This gentleman has kindly for a period of three years preached and expounded the word of God to them on every Sabbath in the German language, which is a great boon to the poorer classes of our foreign brethren who are not well acquainted with the English tongue. Mr. Spiers returned thanks in a very appropriate speech, and observed that though it was a great pleasure to him to have received such a beautiful present for his humble services, it would yet be a greater reward and happiness to him if they would continue to attend the Lectures and the Classes for the study of ח״י אדם, conducted by him, which he promised them, by the help of God, to continue as heretofore.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of Patients relieved during the week ending Sep. 14 was—medical, 973; surgical, 753; total, 1726; of which 771 were new cases; and upwards of 400 Jews.

RITUALISM IN THE CHURCH.

The more closely we observe the proceedings in the Church the more clearly can be discerned the indications of an approaching Reformation. The sentiments of the party of movement have now found expression on the Bench. The South African papers give an account of a strange conflict which took place at Pietermaritzburg, the seat of the Bishop of Natal, and led to proceedings in the colonial court. It appears that the Bishop of the Orange Free State, visiting the diocese of Natal, wished to hold a confirmation in the cathredral without the consent of the excommunicated Bishop Colenso. This the churchwardens opposed. The partisans of the intruder, however, armed with the magistrate's warrant, battered the barricaded doors of the church, forced an entrance, and arrested the refractory wardens. The case ultimately was brought before the Chief Justice, who in conjunction with Mr. Justice Philips, confirmed the sentence pronounced by the inferior court, which imposed a fine of £5 upon each of the opposing wardens, but at the same time remarked:—

> "I look upon Bishop Twells as answerable for thus giving as great an offence—such as would be likely to raise the religious passions—as it was possible to do. He ought at all events to have felt for the unfortunate position in which the Bishop of this diocese is placed. What the real offence is that the Bishop of Natal has committed, that he should have brought against him these insults, I cannot tell. I do not pretend to be religiously inclined, perhaps I am not imbued with so much religious feeling as I ought to be, but it does appear to me that the Bishop of Natal is exercising the intellect which God has given him in a prayerful search after truth, and that seems to me to be the offence which he has given to the other party."

It is the straw thrown up in the air which shows which way the wind blows; and it is the casual remarks made by the unbiassed, intelligent, and influential laymen which disclose their innermost sentiments on the present state of the Church. The majesty of the law, the Chief Justice declares, must be vindicated; the obstructives must be fined. But while the adherents of Bishop Colenso are legally in the wrong, morally they are in the right. Bishop Colenso, in common with other subjects of Her Majesty, must be allowed to express his religious views, whatever the opinions of his Metropolitan and the Church in general may be. Can we not discern therein the well-developed rudiments of the Reformation that is to come?

As a further proof of the movement in the Church we copy the following passage from an address presented to Bishop Colenso by members of the Church of England in his diocese:—

> We thank you for your advocacy of our disenthralment from priestly dominion—of the right and duty of private judgment—of the freedom of thought and worship—of the obligation of boldly searching for the truth, and boldly proclaiming it—of the voice of the laity in church governance—of the grand testimonies of science to God's truth and love—of the hopeful progression of the human race, and of the cheerful tolerance of other phases of faith and forms of worship.
>
> We thank you for representing to us, and to the world, so faithfully and so ably, the Protestant principles of our church and nation.
>
> We thank you that you have destroyed in this fair land so many idols of man's creation, which had been set up for the blind adoration of the credulous and unreasoning, and have proclaimed in their room a deeper and wider faith in the Divine teaching of our blessed Lord and Master, a recognition of the brotherhood of man, without reference to creed, caste, or colour, and over all, and above all, the merciful loving fatherhood of the Living God.

Here is a portion of the Bishop's reply to another address:—

> For trials and difficulties in the course which lay before me I was certainly in some measure prepared. Not to speak of yet earlier times, I knew that two centuries ago Bishop Walton, the illustrious editor of the Polyglot Bible, whose praise is now in all the Churches, had been condemned by the religionists of his time in language very similar to that which has been so freely applied to myself, and that, merely because he had published the scriptures in various languages—Hebrew, Greek, Syriac, Samaritan, &c.—and by thus exhibiting a multitude of different readings—some of them very important—had shaken to the ground the old traditionary notion of scriptural infallibility. It was said that such as he "took away all certainty in and about all sacred truth," that they "left nothing unto men but to choose whether they will turn Papists or Atheists," that they "were enough to frighten unstable souls into the arms of an infallible guide," that they were guilty of "horrible and outrageous violence offered to the sacred verity," that they had "taken upon them to correct the Word of God." And all this was said by an eminent divine, who thought that he was doing God service, and declared that he wrote "with all Christian candour and moderation of spirit, candidly for the sake and pursuit of truth, with a mind free from all prejudice and disquieting affections."

HUNGARY.—RELIGIOUS HATRED.—How far religious hatred is still carried in some parts of Hungary will appear from the following incident which lately occurred there. A journeyman was bathing in the river Rabeza. He lost his footing and called aloud for help; and although peasants who were near the spot might have easily saved the drowning man, they refused to proffer help because they thought the bather was a Jew. He was drowned, and when his body was recovered and identified, lo and behold! it was that of a good Christian.

HOLLOWAY'S PILLS.—Pure Blood.—As this vital fluid, when in a healthy state, sustains and renovates every part of the living system, so, when it becomes impoverished or impaired, it exerts a precisely contrary effect. It is abundantly manifest that any medicine which does not reach the circulation can never exterminate the disease, but any preparation capable of exercising a sanitive influence over the blood, must with it be carried to every living fibre of the frame. The lungs, heart, liver, kidneys, and skin, all receive benefit from its most wholesome condition. Holloway's purifying pills operate directly, powerfully, and beneficially upon the whole mass of blood, whether venous or arterial, They strengthen the stomach, excite the liver and kidneys, expel disease, and prolong existence.

THE JEWS OF CHINA.

When we commenced the publication of the series of articles on the Jews of China, completed in our last, we stated that it contained the latest information concerning them. In this we were mistaken. The "Jewish Intelligence" of August last affords still more recent information on this subject. It was communicated to the conversionist organ by a Rev. Mr. Kaufmann, chaplain to seamen in Shanghai, who in his turn received it from the Rev. Dr. Martin, a missionary, who visited the decayed Jewish colony at Kae Fung Foo. We copy this information together with the letter to Mr. Kaufmann by which it is preceded, and in giving them insertion we cannot but deplore that communal apathy which allows, as it were, under our eyes, a Jewish colony to be totally estranged from the God of Israel and to be absorbed by the mass of Gentiles. There is still a remnant to be saved. The interior of China is now more accessible than ever. Can nothing be done for the preservation of this remnant in the ancestral faith?

"Peking, February 11th, 1867.

"DEAR MR. KAUFMANN,—Your kind note of the 15th ult. reminds me of a promise which I am now happy to fulfil. Having received advance sheets of my paper on the Jews of K'ai Fung Fu, I take great pleasure in sending you a copy. It of course contains nothing that is new to you, and you would soon have the opportunity of seeing it in the bound volume of the Society's journal; but in this form it will be easy for you to forward it to the Jews' Society in London, or to other correspondents.

"I am glad you still have hopes that something may be done for those poor neglected descendants of Abraham. If a missionary could be sent out to labour especially for them, it is possible that, with God's blessing, something might be done towards raising up the fallen tabernacle of David. But even if the Israelites at K'ai Fung should not be gathered in in any great number, yet there is a great heathen capital where the missionary or missionaries, there ought to be two, would have myriads of heathen to work upon.

"The city is much dilapidated, and owing to its distance from the sea coast, the missionary residing there would be very much isolated from intercourse with his countrymen; but, owing to its central position it would furnish a commanding point whence the Gospel might radiate into the surrounding provinces. The dialect is a very pure style of Mandarin, differing but little from that of Peking, and a person intending to labour in Honeen, could not do better than spend a few months at Peking, in preparatory studies, before proceeding to his post, if he has not previously acquired the Mandarin dialect.

"I deeply grieve for that little flock of lost sheep, now so rapidly melting away; but, alas! what can I do for their relief? With two schools and a church to superintend, and no colleague to aid me, I cannot be long absent from my station; but I am endeavouring to induce other missionaries to pay them a visit, and I hope that, before the close of the present year, some one who is qualified to instruct them may go and spend with them several weeks or months.

"One of the first essentials, in order to keep them together as a body and win them over to Christ, would be to rebuild their synagogue. It might not be so large or splendid as its predecessor, but 'the glory of the latter house would be greater than that of the former house,' for Christ would be there.

"Wishing you success in all your efforts on their behalf, and a special blessing in your labours for the sons of the sea, I remain, yours very truly,

"W. A. P. MARTIN."

"The existence of a colony of Jews, who profess to have entered China as early as the dynasty of Han, has long been known to the Christian world. They were discovered by Father Ricci in the 17th century, and full inquiries concerning their usages and masses subsequently made by Jesuit missionaries who resided at K'ai Fung Fo. In 1850 a deputation of native Christians was sent among them by the Bishop of Victoria and the late Dr. Medhurst. Two of the Jews were induced to come to Shanghai, and some of their Hebrew manuscripts were obtained; but up to the date of my journey, for more than a century and a half, they had not, so far as we are informed, been visited by any European. It became therefore a matter of interest to ascertain their present condition, and this, as I have remarked, was the chief consideration which induced me to make K'ai Fung Fo a point in the course of my inland travels. What others may have published I shall not repeat, but as concisely as possible lay before you a *resumé* of my own observations.

"Arriving in their city on the 17th of February, I inquired for the Jewish synagogue, but getting no satisfactory answer from the pagan innkeeper, I went for information to one of the Mohammedan mosques, of which there are six within the walls. I was well received by the mufti, and the advent of a stranger from the west, who was reported to be a worshipper of the true Lord, drew together a large concourse of the faithful. At the request of the mufti, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Jesus Christ, whose name he pronounced with reverence as that of one of the most illustrious of their prophets. The Jews he denounced as Kafirs, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. It was, he assured me, utterly demolished, and the people who had worshipped there impoverished and scattered abroad. 'Then,' said I, 'I will go and see the spot on which it stood;' and directing my bearer to proceed to the place indicated by the mufti, I passed through streets crowded with curious spectators to an open square, in the centre of which there stood a solitary stone.

"On one side was an inscription commemorating the erection of the synagogue, in the period Lung Hing of the Sung dynasty, about A.D. 1183, and on the other a record of its rebuilding in the reign of Hung Che of the Ming dynasty; but to my eye it uttered a sadder tale—not of building and rebuilding, but of decay and ruin. It was inscribed with 'Ichabod,' 'the glory is departed.' Standing on the pedestal, and resting my right hand on the head of that stone, which was to be a silent witness of the truths I was about to utter, I explained to the expectant multitude my reasons for 'taking pleasure in the stones of Israel and favouring the dust thereof.'

"'Are there among you any of the family of Israel,' I inquired. 'I am one,' responded a young man whose face corroborated his assertion; and then another and another stepped forth, until I saw before me representatives of six out of the seven families into which the colony is divided. There, on that melancholy spot where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed with shame and grief that their holy and beautiful house had been demolished by their own hands. It had, they said, for a long time been in a ruinous condition. They had no money to make repairs, they had lost all knowledge of the sacred tongue, the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

"In the evening some of them came to my lodgings, bringing for my inspection a copy of the Law inscribed on a roll of parchment, without the points, and in a style of manuscript which I was unable to make out, though I had told them rather imprudently that I was acquainted with the language of their sacred books. The next day, the Christian Sabbath, they repeated their visit, listening respectfully to what I had to say concerning the Law and the Gospel, and answering, as far as they were able, my inquiries as to their past history and present state.

"Two of them appeared in official costume, one wearing a guilt and the other a crystal button, but far from sustaining the character of this people for thrift and worldly prosperity, they number among them none that are rich and but few who are honourable. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments (the first man I met was a money changer); others keep fruit stores and cake shops, drive a business in old clothes, or pursue various handicrafts, while a few find employment in military service. The prevalence of rebellion in the central provinces for the last thirteen years, has told sadly on the prosperity of Kae Fung Foo, and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers.

"Their number they estimated, though not very exactly, at from three to four hundred. They were unable to trace their tribal pedigree; keep no register, and never on any occasion assemble together as one congregation. Until recently they had a common centre in their venerable synagogue, though their liturgical service had long been discontinued; but the congregation seems to be following the fate of its building. No bond of union remains, and they are in danger of being speedily absorbed by Mahommedanism or heathenism. One of them has lately become a priest of Budha, taking for his title 'pen-tau,' which signifies 'one who is rooted in the knowledge of the Truth?' The large tablet that once adorned the entrance to the synagogue, bearing in gilded characters the name Israel, ('E-sz-lo-yeh,') has been appropriated by one of the Mahommedan mosques; and some efforts have been made to draw over the people, who differ from the Moslems so little, that their heathen neighbours have never been able to distinguish them by any other circumstance than that of their picking the sinews out of the flesh they eat—a custom commemorative of Jacob's conflict with the angel.

"One of my visitors was a son of the last of their rabbis, who, some thirty or forty years ago died in the province of Kan-sah. With him perished the last vestige of their acquaintance with the sacred tongue. Though they still preserve several copies of the Law and Prophets, there is not a man among them who can read a word of Hebrew; and not long ago it was seriously proposed to expose their parchments in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship their children all grow up without the seal of the covenant. The young generation are uncircumcised, and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the feast of tabernacles, the feast of unleavened bread, and a few other ceremonial rites that were still practised by a former generation, but all such usages are now neglected, and the next half century is not unlikely to put a period to their existence as a distinct people.

"Near the margin of the Poyang lake there stands a lofty rock, so peculiar and solitary, that it is known by the name of the 'little orphan.' The adjacent shore is low and level, and its kindred rocks are all on the opposite side of the lake, whence it seems to have been torn away by some violent convulsion and planted immoveably in the bosom of the waters. Such to me appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into the central plain of China, it has stood there while the centuries rolled by, sublime in its antiquity and solitude. It is now on the verge of being swallowed by the flood of paganism, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

"Poor unhappy people! as they inquired about the destruction of the holy city, and the dispersion of their tribes, and referred to their own decaying condition, I endeavoured to comfort them by pointing to Him who is the consolation of Israel. I told them the straw had not been trodden underfoot until the ripe grain had been gathered to disseminate in other fields. The dykes had not been broken down until the time came for pouring their fertilising waters over the face of the earth. Christian civilisation, with all its grand results, had sprung from a Jewish root, and the promise to Abraham was already fulfilled, that 'in his seed all the nations of the earth should be blessed.'"

IN NEW YORK.

In New York, as elsewhere, Judaism labours especially under the following evils. In the first place the Sabbath is neglected by a majority of our people. The merchants and bankers especially cannot prevail upon themselves to profess and act up to their profession in matters of religion. Professing to be Israelites and being active members of Hebrew congregations, they cannot persuade themselves that they must either observe the Sabbath, or stand charged before the world with grave inconsistency. The consequence of this neglect is that the places of worship are poorly attended, especially by the members thereof, so that the centre of gravity is considerably weakened. This evil is not so common among those belonging to reform congregations, although alarming enough, as it is among the so called orthodox.

The next evil are the cards, the terrible cards, which form the principal amusement of both male and female. It is not gambling to which they are addicted; they are no gamblers, they even abhor this vice—it is the European fashion of killing time by social games of card. This frequently leads to games for considerable sums of money; still this is not the worst in the matter—it leads to absolute indifference to all better occupations of the mind, and to all useful institutions. The evening hours do not bring to the exhausted persons either the heavenly boon of rest, or afford them an opportunity to bestow attention upon the family, as parents should do, or to improve the mind by reading and reflection; the evening brings cards, excitement, self-delusion and self-degradation. Yes, self-degradation—this is the right word; we know many persons of very sound minds, who played so long and so much, that beyond their daily business they are good for nothing in the world, whose thoughts and words revolve around one axis only, its name is self, with the two poles, interest and amusement. The higher life, the better nature, the divine spark in them are dormant, defunct under the pile of rubbish as the various games are. This terrible vice goes so far, that ministers disgrace themselves by social games of cards.

The fact is, Judaism cannot flourish in New York or elsewhere, if the observance of the Sabbath cannot be made general and the cards cannot be banished.

It must be admitted, however, that New York has made great progress, during the past five years, in Judaism. There are now, to my knowledge, eight Jewish preachers here. The improvements in the synagogue, have also found favour in the Portuguese synagogue, in which a beautiful choir, we are told, co-operates with the Hazan. The Portuguese congregation of New York, I am assured by veracious men, will be the first of the class, to move in the direction of progress. I hope the best for New York. Three things are needed—English preachers, the strict observance of the Sabbath, and the abolition of cards. This will make New York and the country through New York.—*Israelite.*

MELBOURNE.—PRESENTATION TO MR. HENRI J. HART.—The committee of management of the Melbourne Hospital have publicly marked their appreciation of the valuable services rendered to the institution by Mr. Henri J. Hart, acting American Consul, in connection with the hospital bazaar recently held in the city, through the instrumentality of which the magnificent sum of £3600 was added to the building fund of the institution. The testimonial, unanimously adopted, took the shape of a brilliantly illuminated record of the resolution arrived at, conveying the thanks of the committee, and bearing the signature of Sir J. Palmer, President of the Legislative Council, who is also President of the Hospital Committee. The testimonial is emblazoned in a mediæval border bearing the crest, motto and monogram of the recipient. As a gift, it is of great intrinsic value, being executed in the highest style of the art of illuminated writing, and bookbinding. The inscription is as follows:—"Presented by the committee of management of the Melbourne Hospital to Henri J. Hart, Esq., J.P., hon. treasurer of the bazaar in aid of the building fund of the Melbourne Hospital. Resolved—That the committee of management of the Melbourne Hospital desire to express their cordial appreciation of the valuable services rendered to the institution by Mr. Henri J. Hart, the treasurer of the Hospital Bazaar Committee, for his untiring exertions in connexion with the movement by which a sum of £3600 has been added to the building fund of the institution, and that this expression of thanks be engrossed and presented to Mr. Hart, with the signature of the President of the institution attached. Signed J. PALMER, President."—*Melbourne Age.*

GARIBALDI AT GENEVA.—We are requested to state that the Baroness Adolphe de Rothschild did not supply flowers for the decoration of General Garibaldi's apartment on his late reception at Geneva, as was erroneously reported, and that the Baroness remained entirely aloof from the proceedings connected with the reception of the General.—*Times.*

Religious Creeds.—In addition to the Oaths of Office Act another statute was passed in the late Session to open the professorships of Dublin University, which were limited to Protestants of all nations, to all qualified persons irrespective of their religious creed.

Jews in a Holy City in Persia.—Now that I am speaking of the Jews (says Vambery) I may mention the surprise one of them, whom I had known as a fellow traveller on my way from Bokhara, caused me in Meshed. A I saw him one day in the street I called to him, "Yehudi, Yehudi." He instantly approached me, and in a low voice said, "For God's sake, Hadji, do not call me a Jew here. Beyond these walls I do belong to my nation, but here I must play the Moslem." This fear and disguise on the part of the Jews has its origin in the following characteristic circumstances :—A Jewess, who for a few years ago suffered from an eruption on the hand, went to consult a Persian doctor about it. He advised her to plunge her hand into the entrails of a newly slaughtered dog. As this seemed the only means of cure, in spite of her repugnance she had one of those unfortunate street scavengers killed for the purpose of following the prescription. Unfortunately, this medical experiment fell on the very day on which the Mohammedans were celebrating the Eidi Kurban (Feast of Sacrifice.) The story of the slaughtered dog speedily became public, and as the Jews are universally detested, malice and envy had no difficulty in misrepresenting the affair as a profane parody of the customs of the faithful. The mob, which only waited for a favourable opportunity of gratifying their malignity and rapacity, rushed raging into the Jewish quarters of the town, and robbed and murdered to their hearts' content. Those children of Israel who contrived to escape with bare life were allowed to exist only on condition of embracing Islamism. As may be imagined, this compulsory conversion is of force only within the bounds of Meshed. Elsewhere the Jew remains firm to the faith of his fathers. Although in the course of time, and under European influence, the intolerance of the faithful has somewhat diminished, the Jew still wishes now to pass for a Mohammedan as long as he walks the streets of this "holy city."

Constantinople.—The Camondo Family.—A correspondent writes to the "Archives Israelites :"—"The services which the Messrs. Camondo render to their brethren in Turkey are incessant. They are at the head of all undertakings tending to promote civilisation. They found or support schools, they have created the central committee of the Alliance for Turkey, they have sent pupils to the industrial school of Paris; their inexhaustible charity shows itself not only in public subscriptions, but also by relief given in private. They support, by their influence with the government, all legitimate requests made by the Jewish community; they plead the cause of their coreligionists wherever persecuted. Synagogues, schools, arts, and trades — nothing escapes their intelligent activity.

TO THE JEWISH COMMUNITY.

THE attention of a benevolent Jewish public is called to the following distressing and deserving case. Mrs. REBECCA HARIRS, of 43, Sidney-street, Commercial-road, was left a widow with four children. She formerly moved in a very respectable station, and is now reduced to a state of complete destitution. Added to this, her son, the only prop and support of his mother and sisters, was recently stricken down by a fit, and expired the next day in the London Hospital. The mother and the three remaining children have nothing but hunger and want staring them in the face, with no means of obtaining a livelihood. It is the desire of the undermentioned gentlemen, who are well acquainted with the facts of the case, to collect sufficient funds to set them up in a little business. The advent of the ensuing sacred festivals will, it is hoped incline the hearts of the Jewish community, if possible, to even a greater exercise of their usual well known benevolence.

Subscriptions will be thankfully received by Mr. Judah Green, Blue Anchor Tavern, Middlesex-street; Lewis Hart, 108, Gravel Lane, Houndsditch; Rev. John Chapman, 49, Southampton-row, Bloomsbury; and Rev. S. Levy, Synagogue, Borough.

MR. HERRMAN KLABER begs to inform the Jewish community and the public in general that he has removed to more commodious premises, situate at

9, Finsbury Place South, adjoining Finsbury Circus.

where he intends to carry on the business of a Wine and Beer Merchant; and in soliciting a share of public patronage begs to draw attention to the annexed scale of charges.

STOUT AND ALE.

In Casks.	Barrel.	Kil.	Fir.
XX Dublin Stout	50s.	25s.	13s.
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In Bottles.

Per Dozen.	Pints.	Impl Pints.	Quarts.
XX Stout	3s.	3s. 6d.	4s. 6d.
Bass & Co.'s Pale Ale ..	3s. 6d.	4s. 6d.	5s. 6d.

Bottles must be paid for, 2s. per dozen, unless returned.

WINES.

Claret	from 18s. to 30s. and upwards.	
Hock, and Light Wines	from 20s. to 36s.	"
Sherry	36s. to 60s.	"
Port	48s. to 72s.	"
Champagne	48s. to 60s	"

No charge for bottles or cases.

MR. P. E. VAN NOORDEN, Professor of Music, begs to announce, that for the convenience of pupils residing at Westbourne, Bayswater, Notting-hill, &c., he has made arrangements to give lessons in that neighbourhood as well as at his residence, 27, Bedford-square, W.C., where terms and particulars may be had.

WANTED, by a young man who has been for many years in the Birmingham, Sheffield, and toy line, a SITUATION as WAREHOUSEMAN in Town or Country.—Apply by letter, E. L., Jewish Chronicle office.

TO LET, a Furnished BEDROOM for a young gentleman, with Board, or Partial Board, if required.—Apply at 150, St. John-street-road, near the Angel, Islington.

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MESSRS. E. and H. LUMLEY are instructed by Assignees to SELL by AUCTION, on the Premises, No. 8, Trevor terrace, Knightsbridge, on WEDNESDAY NEXT, Sep. 25th, at 1 o'clock, Velvet Pile and Brussels Carpets and Rugs, Chimney and Console Glasses, Inlaid Ebony Cabinet, Walnut wood Drawing room Suite in green and amber silk, and curtains to match; Crystal Glass Chandeliers, Oak dining room Furniture, sideboards, chairs, tables, &c.; Bedroom Furniture in Japan and silver fir and a variety of effects.—May be viewed two days prior and morning of sale. Catalogues of Messrs. Dod and Longstaff, solicitors, Berners-street, Oxford-street; and at the Auction Offices, 67, Chancery-lane, and 31, St. James's-street, Piccadilly.

Oxford-street.—Valuable Business Premises, with immediate possession.

MESSRS. E. and H. LUMLEY will SELL by AUCTION, at the Guildhall Tavern, Gresham-street, City, on Friday, September 27th, 1867, at 1 o'clock (unless previously disposed of by private treaty), the lease, with possession, of the valuable BUSINESS PREMISES, No. 498, Oxford-street, possessing an exceedingly commanding frontage, by a depth of about 60 feet. Held on lease for about 17 years, at a low rental. May be viewed. Particulars and conditions of sale of G. Dillon Webb, Esq, solicitor, Union Bank Chambers, 61, Carey-street, Chancery-lane; at the Guildhall Tavern; and of Messrs. E. and H. Lumley, auctioneers, land and estate agents, 67, Chancery-lane, W.C., and 31, St. James's-street, Piccadilly, S.W.

In the County Palatine of Durham.—The Hardwick Hall Estate a magnificent landed property, with more than one mile of frontage to the German Ocean, and containing nearly 800 acres of superior farm and wood lands, a park of 60 acres, a splendid extent of hard sea sand, foreshore, and bold limestone cliffs, several highly picturesque and wooded ravines with streams, rocks, and waterfalls, and a fine old mansion house of the period of James II., in perfect order and for immediate occupation, the whole being in hand.

MESSRS. E. and H. LUMLEY are honoured with instructions to sell the above estate in the parish of Monk Heseldon 15 miles from the City of Durham, and one mile from a rail station, by AUCTION, in London, on Friday, Sept. 27th next.—Land and Auction Offices, 67, Chancery-lane, and 31, St. James's-street.

Marchfield House, Binfield, Berks.—Excellent and well made furniture, oblique grand pianoforte, in rosewood case, by Erard, and a large assemblage of useful household items, also 2 valuable hunters, 3 well-bred cows, pig, stack of prime meadow hay, and numerous effects.

MESSRS. E. and H. LUMLEY having SOLD the ESTATE, are favoured with instructions to SELL by AUCTION, on the premises, Marchfield House, Binfield, Berks, about 2 miles from Wokingham Station, on Wednesday, October 16th, at 12 o'clock, the excellent FURNITURE, comprising capital mahogany 4-post and secondary bedsteads, with the appropriate bedding to each; wardrobes, chests of drawers, washstands, and dressing tables, toilet glasses, Brussels and Kidderminster carpets and rugs, a fine rosewood drawing room suite, richly carved and upholstered in figured silk, with loose chintz covers; centre cards and occasional tables, handsome winged cheffonier, with marble slab and plate-glass back, large chimney and pier glasses, curtains and cornices, set of mahogany telescope frame dining tables, dinner waggon, the appointments of the library, school room, entrance hall, and staircases; china, glass, domestic requisites, and numerous useful and ornamental items, together with the live and dead stocks, and out door effects. May be viewed the day prior and morning of Sale, when Catalogues may be had on the premises, or previously of Messrs. E. and H. Lumley, Auctioneers and Estate Agents, 67, Chancery Lane, and 31, St. James's Street, Piccadilly, London.

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